HISTORICAL SKETCH

OF THE

SECOND CHURCH

✠ IN BOSTON.

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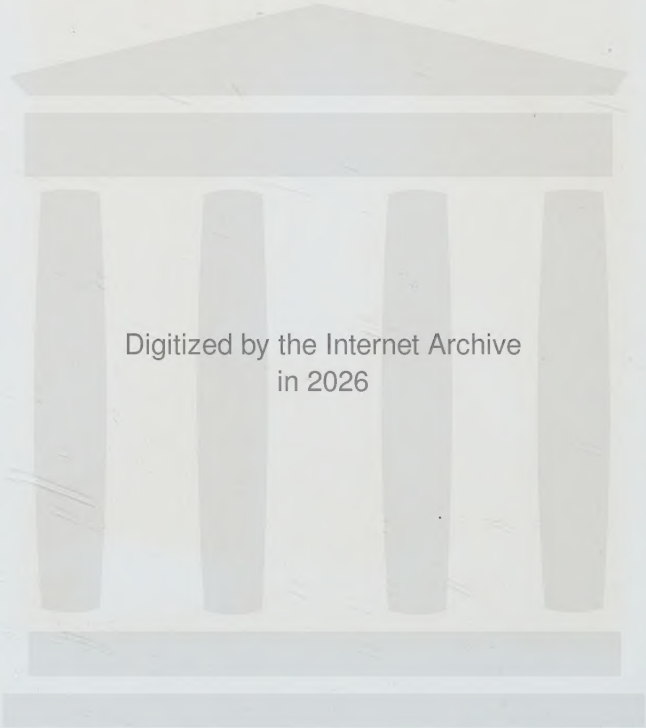
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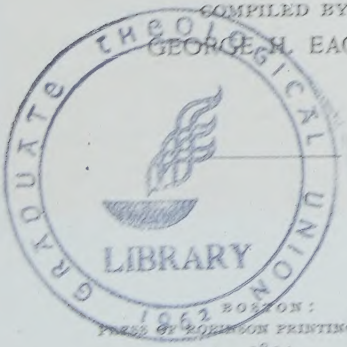
HISTORICAL SKETCH

OF THE

SECOND CHURCH IN BOSTON.

COMPILED BY
GEORGE H. EAGER.



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TO THE

HONOPABLE FREDERIC W. LINCOLN,

WHOSE UNSWERVING LOYALTY, UNDOUBTING FAITH AND
UNCEASING LABOR HAVE CONTRIBUTED SO LARGELY
NOT ONLY TO THE PRESENT PROSPERITY OF

THE SECOND CHURCH IN BOSTON,

BUT TO ITS PRESERVATION DURING THE LAST HALF CENTURY,
THESE RECORDS ARE AFFECTIONATELY
DEDICATED.

3056

PREFACE.

To such of the friends of the writer as may chance to read this little book, he desires to say, its materials were collected and arranged in manuscript form several years ago merely for the information of his own family and to answer the casual inquiries of others, but with no thought of its ever being printed. When, however, it was submitted to a few friends for their critical judgment of its statements, they advised its publication upon the ground that a need existed for such information as it contained. After considerable hesitation he has consented to publish it in the hope that, notwithstanding its imperfections, it may in some degree meet that need and thereby prove the wisdom of his advisors.

Materials for its compilation have been gleaned from various sources, both printed and oral. Dr. Robbins's History of the Second Church having been drawn upon for much valuable information.

In a leisure half hour, it is hoped, one may here obtain a passably correct impression of the life of one of Boston's oldest and most venerable institutions, now nearly two hundred and fifty years old.

The consecrated labors which have been bestowed and the personal sacrifices which have been made on its behalf in times past, should inspire those of the present day to do whatever is required of them to strengthen, sustain and transmit to future generations this ancient and time-honored church.

The
SECOND CHURCH
in BOSTON
FOUNDED 1649

HISTORICAL SKETCH

OF

THE SECOND CHURCH IN BOSTON.

✠

Near the main portal of the gothic brown-stone church in Copley Square, Boylston Street, is inscribed this legend: "The Second Church in Boston, founded in 1649."

Of the thousands who pass this church daily, native or stranger, how few comprehend the significance of this record! The history of the Second Church is closely identified with that of Boston. Its long line of ministers includes many illustrious names which are prominent, not only in the history of Boston, but also of New England.

The origin of the Second Church was in the nature of a branch, or off-shoot from the First Church, which had been formed about

nineteen years before, and of which John Cotton, "the most esteemed of all the Puritan ministers of England," was pastor. The motive for its formation was the need of more extended church privileges and the desire on the part of its founders to have a meeting-house located in the northerly part of the town, in the midst of its growth at that early period of its history.

At that time, Boston was the most flourishing town in the colony, but there were also thriving settlements, with churches at Salem, Charlestown, Dorchester, Watertown and many other places in the vicinity. Harvard College was an established seat of learning; and John Winthrop's career as governor of the Massachusetts Bay (under Charles I. of England) had just closed, by his death in 1649. With this environment in mind, the reader will be able more clearly to comprehend the conditions under which the life of the Second Church began.

The first meeting-house was built of wood and was situated at the head of North Square. But little is known of its design or appearance,

but from old records it is inferred that some of its pews had private doors opening directly from the outside.

It was completed in 1650, and the first recorded preaching was on June 5th of that year, by Samuel Mather.

On that day a sacred covenant was solemnly assented to and signed by the seven original members, binding them together "as a congregation and Church of Christ * * in mutual love and of special watchfulness over one another." The names of the first seven members were as follows, viz.: Michael Powell, James Ashwood, Christopher Gibson, John Phillips, George Davis, Michael Wills and John Farnham.

Samuel Mather was son of Richard Mather, minister of the Dorchester Church. Although born in England he was educated at Harvard College, and was a member of the second class which graduated from that institution. The new society invited him to become their minister, but could only prevail upon him to remain with them a few months, during which time he greatly

endeared himself to them. He afterwards returned to England and resided there.

For several years after this short ministry, public worship was conducted under the leadership of Michael Powell, layman, one of the seven founders of the church. Many members of the society were desirous to make him their spiritual leader, and a movement was made on their part to ordain him as Teacher, but in this they were prevented by the civil authorities, who would not permit an unlearned person to assume the sacred function of preaching the word of God.

The first minister to be settled over the new church was John Mayo, who was ordained on November 9, 1655. He held the pastoral office for nearly twenty years; during the latter half of this period he had the assistance of Increase Mather, who ultimately became his successor.

In 1662, Mr. Mayo having become infirm, was, with his own consent, relieved from the duty of preaching, and in the following year he retired from active work altogether and removed

to Barnstable County, where he passed the remainder of his life. He resigned his pastorate in 1675; died in May, 1676, and was buried in Yarmouth, Mass. The church proved its love and respect for him by freely contributing to his support up to the end of his life.

Increase Mather was the youngest son of Richard Mather, pastor of the church in Dorchester, Mass., and was born there June 21, 1639. He entered Harvard College at the early age of twelve, graduated in 1656, and began preaching before he was nineteen years of age.

In July, 1657, he sailed for England and remained abroad about four years, one of which he spent in study at Trinity College, Dublin, where in 1658 he received his second degree. During the next three years he preached before many congregations and received from several of them tempting offers of settlement, all of which he declined, being unwilling to conform to the rules of the Established Church.

In September, 1661, he returned to America, and during the following winter, preached

alternately at Dorchester and the Second Church. He had many calls for settlement, but the one made by the Second Church was ultimately accepted, and on May 27, 1664, he was formally ordained as Teacher, the venerable Mr. Mayo still holding the office of Pastor; and of them it was said that these two worked together in "love and peace for the space of eleven years."

Upon Mr. Mayo's retirement, Mr. Mather took up the work of the church with all the energy and fervor of his devout and deeply consecrated nature, and it may be truthfully said, that at this time the real life of the Second Church,—as a power in this community,—began.

In the great fire which occurred in Boston on November 27, 1676, the meeting-house was destroyed, but with commendable enterprise and zeal on the part of the people it was rebuilt upon the original sight in the following year.

Increase Mather, D. D., was pastor of this church for a period of sixty years, during which time he raised it to great distinction and prosperity, and so maintained it. He also exerted

a very marked influence on the civil and ecclesiastical affairs of New England.

In 1688 he was sent to England on an arduous and important mission to King Charles II. It was to induce that ruler to mitigate the wrongs and disabilities,—both civil and religious,—under which the people of the Massachusetts colony were suffering. In this mission he was eminently successful.

He was president of Harvard College from 1685 to 1701, and had the distinguished honor of being the recipient of her first degree of Doctor of Divinity, conferred in 1692.

He died August 23, 1723, and was buried in Copp's Hill Burying Ground.

Cotton Mather,—son of Increase and grandson of the Rev. John Cotton,—was born at Boston, Mass., February 12, 1663. He entered Harvard College at the age of twelve and graduated in 1678.

In early life he was distinguished for piety and philanthropy. He was ordained as colleague to his father, May 13, 1684.

A pastor of great zeal and devotion, he was also deeply interested and active in civil affairs.

For his actions and writings in connection with the witchcraft delusions of that time, he has been severely blamed; his later biographers, however, find in a careful study of his character many virtues, some of which were in his time rare; these compensate in a large degree for the frailties and faults of his nature. His ministry over this parish lasted forty-four years, during which time the Second Church enjoyed uninterrupted prosperity. The University of Glasgow conferred upon him the degree of Doctor of Divinity in 1710 and that of Fellow of the Royal Society in 1713. He died February 13, 1728, and was buried with his fathers in Copp's Hill Burying Ground.

Joshua Gee was ordained as colleague to Dr. Cotton Mather, December 18, 1723. He was born in Boston in 1698, his parents being members of the Second Church. He graduated at Harvard College in 1717. He was a man of strong intellect, a high Calvinist in doctrine,

and was held in great esteem by his parishioners. He was pastor of the Second Church for a period of twenty-five years.

Samuel Mather,—son of Cotton,—was born in Boston, October 30, 1706, graduated at Harvard College 1723, and was ordained as colleague of Joshua Gee, June 21, 1732. He remained in this capacity nine years, during which time serious dissensions arose between a large portion of the people and Mr. Mather, which ultimately resulted in his dismissal, December 21, 1741.

Mr. Mather's removal caused a considerable portion of the congregation to secede from this church, and to erect another for themselves at the corner of Hanover and North Bennett Streets, where, with Mr. Mather as their minister, they maintained worship until his death, which occurred June 27, 1785.

From the time of Mr. Mather's dismissal, Mr. Gee continued as sole pastor of the Second Church until September 3, 1747, when Samuel Checkley was ordained as his assistant, this step

being necessitated by the declining health of Mr. Gee. His death occurred May 22, 1748.

Samuel Checkley, ordained as above stated, was the second colleague of Mr. Gee. He was minister of this church twenty-one years, and died March 19, 1768.

In 1760, the records show, that this society voted, "it was reasonable that the brethren of the congregation should unite with them in managing the temporal affairs of the society," thus showing, for that early time, a remarkable degree of liberality.

John Lathrop was ordained May 18, 1768. He was a wise and faithful pastor, of sound judgment and liberal views, and the influence of his life and labors was of great and permanent benefit to the community.

For several months prior to the battles of Lexington and Concord, signs of the coming strife had caused many Boston families to seek temporary homes in places more or less remote from the town; but after that eventful day which marked the beginning of the war and changed

Boston into a British military camp, large numbers of the patriotic inhabitants went out, in order that they might be with congenial friends and escape, — not only the privations of a protracted siege but, — the indignities and insults of an hostile soldiery. These events caused the breaking up and dispersion of nearly all the church congregations.

During the following winter many of the meeting-houses suffered depredation at the hands of Tories and British soldiers. Several were occupied as barracks; the Old South was turned into a riding-school; the steeple of the West Church was pulled down because it had been used as a signal tower to give intelligence to the provincial army; the Second Church, which had stood for more than a hundred years was, "by a number of evil-minded men of the King's party," demolished and used for fire-wood.

It is difficult, at this time, to assign any sufficient motive which should have induced the British to mutilate one meeting-house and spare another. Their natural dislike, — even detesta-

tion,—of the Puritans would not in itself account for their seeming discrimination, as several of the Puritan meeting-houses were not injured.

That King's Chapel and the "New Brick" escaped injury, may perhaps be accounted for from the fact that in the former the British military and naval officers worshiped, and that the latter numbered as one of its parishioners Governor Thomas Hutchinson.

After the evacuation of Boston, when the congregation of the Second Church returned to their homes, they found in the place of their beloved sanctuary a heap of ruins.

In their disappointment and distress they were very kindly invited, — both minister and people, — to worship with the society of the New Brick Church, on Hanover Street.

This society had also suffered depletion during the siege of Boston, and its minister, Dr. Pemberton, by reason of great infirmity, had relinquished the active duties of pastor. These Dr. Lathrop assumed by common consent on March 31, 1769, and the two societies wor-

shipped together in perfect harmony for about three years, and on June 27, 1779, they were formally united in one, at the time adopting the name of the older, the Second Church in Boston.

NEW BRICK CHURCH, BUILT IN 1720-21.

To enable the reader to understand the true line of succession or continuity of the Second Church, it is necessary to go back and note briefly the organization and early history of the

New Brick and one other well known Boston church of the early times.

In 1714, the Second Church, being large and prosperous, a part of the congregation separated from the parent society and built for itself a new meeting-house at the corner of Hanover and Clark Streets. This was called the "New North," and the old meeting-house in North Square (the Second Church) was afterwards, by way of distinction, called the "Old North." Mr. John Webb was the first minister to be settled over the new parish; Dr. Increase Mather and his son Cotton assisted at his ordination.

In 1719, a movement was started on the part of an influential faction of the New North society to settle Mr. Peter Thacher, pastor of the church in Weymouth, as colleague to Mr. Webb.

This movement was met by strong opposition on the part of other members of the society; not because of any dislike or other objection to Mr. Thacher as a man or preacher, but because it was deemed unwise and as wanting in chris-

tian kindness and brotherly love towards a neighboring parish to call away its minister. The parties for and against the project were about evenly divided, and the contest grew very heated, even rancorous, and seriously menaced the welfare of the society, as well as the temporary peace of that neighborhood. In a vote taken on the question, it was decided by a bare majority, to settle Mr. Thacher. Thereupon the party of the opposition withdrew from the church and soon afterward purchased land on the east side of Hanover Street,—between Richmond and Prince Streets,—and proceeded to erect thereon a fine church edifice, known as the "New Brick," before mentioned as the one with which the Second Church united in 1779. The New Brick church was dedicated on May 10, 1721. Dr. Cotton Mather preached the dedication sermon, in which he said, "There is not in all the land a more beautiful house built for the worship of God than this." William Waldron of Portsmouth, N. H., was the first minister, being called to that office before he was twenty-

four years of age. He was ordained September 26, 1721, being the last candidate to receive ordination at the hands of Dr. Increase Mather, then in his eighty-third year. Succeeding ministers of this church were, William Wellsteed, 1727; Ellis Gray; and Ebeneezer Pemberton, installed March 6, 1754.

By the above narration it will be seen that the society of the New Brick was a lineal descendent of the Second Church, and the union of the two proved to be a most congenial and fortunate event.

Dr. Lathrop's ministry covered a period of fifty years, and was a most salutary and successful one. To him and his kindly christian efforts is ascribed the healing of the breach between the two Hanover Street societies, occasioned by the settlement of Mr. Thacher, and which had rankled for so many years.

Dr. Lathrop died January 14, 1816, greatly beloved and honored.

The New Brick Church was known by the somewhat fanciful but popular appellation of the

"Cockerel Church," from the fact that it bore at the tip of its tall steeple a weather-vane made in the semblance of a cock with golden plumage. The same emblem did duty on the steeple of the successor of the New Brick, which was built on its site in 1844.

This identical cock is still in service as a weather-vane on the spire of the Shepard Memorial Church in Cambridge. With but slight intermissions of duty, from these lofty perches, this famous bird has faced the winds of this locality, — breasting the storm or basking in the sunshine, — for nearly two hundred years.

Was the Second Church always Unitarian? This question has often been asked, and it seems proper to meet it at this place with a few words in explanation.

The early settlers of Boston, as also of New England, were Puritans; Dissenters or Separatists from the Established Church of England, who came here that they might enjoy their religious beliefs, free from the disabilities and restric-

tions which surrounded them in their native land. Under these conditions, it was but natural that the laws and customs which they instituted should take on much of that severity and strictness which marked their own character and which they deemed necessary in order to secure individual rectitude and the establishment here of a religious commonwealth. Hence, all the early churches of New England were of the Puritan type. Church attendance and support were considered to be the duty of every citizen, and any one who neglected this duty was looked upon with disfavor, and not infrequently became the subject of contempt,—of persecution even. The doctrines held in these churches were Calvinistic, therefore stern and harsh. These were persistently preached, in long sermons on Sundays and in lectures through the week; and were accompanied by long prayers for every conceivable want of mankind,—temporal no less than spiritual. The Second Church was no exception to this rule, especially under the ministrations of the Mathers and their immediate successors.

The change in religious beliefs from that time to the present has been brought about by the natural process of evolution; the gradual unfolding being undiscernable except at certain crises, the most notable of which was in the early part of the present century, when many of the Puritan societies,—under what is known as the Unitarian controversy,—threw off the old Calvinistic doctrines and titles, and declared themselves Unitarian, as distinguished from Trinitarian.

Of these, the Second Church was one. Its people, under the gentler teachings and ministrations of Dr. John Lathrop, were prepared to experience the change without disturbance. Of this good man and pastor, Dr. Robbins, in his History of the Second Church, said: "His doctrinal views underwent a gradual and material change towards the close of the last century. At the commencement of his ministry, his confession of faith was in conformity to the Calvinistic sentiments embraced by the Second Church; but as his life advanced, he became less and less

"Orthodox," and, — without the spirit of sectarianism, which was contrary to his nature, — lent his influence to the 'liberal' side."

It may, therefore, be said, that at this point in the history of the Second Church the change in denomination from "Orthodox" to "Unitarian" took place.

A model of the New Brick Church, made of its original wood, is still preserved in the church parlor on Boylston Street. Several cups and flagons, forming a part of the communion plate now in use by the Second Church, were gifts to the New Brick from some of its members prior to its union with the Second Church.

Henry Ware, Jr., was ordained pastor January 1, 1817.

Under his ministry, which lasted over twelve years, this church experienced "another golden age like that which it had enjoyed under the first of the Mathers."

The cause of peace, of freedom, of temperance, of education and of charity, found in him an earnest advocate and diligent worker;

so much indeed of his strength did he give to these, in addition to that bestowed on his arduous parochial duties, that his health failed and he was obliged to offer his resignation, which, at the close of another year of partial relaxation, was reluctantly assented to by his people, September 26, 1830.

He afterwards accepted a professorship in Harvard University—that of "Pulpit Eloquence and the Pastoral Care" in the Divinity School,—which he retained for twelve years.

His name is the synonym for saintliness wherever known. He was born in Hingham, Mass., April 21, 1794, and died at Framingham, Mass., September 22, 1843.

Ralph Waldo Emerson was ordained as colleague to Mr. Ware on March 11, 1829.

The short time during which he was pastor of this people, was yet sufficient to discover that great strength of mind, subtlety of reasoning, clear discernment of truth and candor of speech which marked his after life and gave him world-wide fame.

His views concerning the observance of the Lord's Supper differed somewhat from those which prevailed in this church, and so fine was his sense of truthfulness and so alert his conscience, that he could not bring himself to its administration in accordance with the established traditions without a feeling of constraint, which, in a nature so sensitive, could not be continued; he therefore asked of the society a dismissal from the pastoral office, which was granted, but with sincere regret on the part of his parishioners.

Mr. Emerson was held in tender and affectionate regard by this people throughout his long life. It was his only pastorate, and terminated October 28, 1832. He died in Concord, Mass., April 27, 1882.

Chandler Robbins was ordained pastor of the Second Church December 3, 1833.

For many years prior to the event, a tendency on the part of many old North End families to seek new homes in the more Southerly portions of the city had prevailed, so that, at

this time, the homes of the congregation were about evenly divided between the two sections. The tide of removal continued, and, — as might be expected, — produced a marked effect on the future welfare of the society.

The New Brick Church, which was built in 1720–21, had now, in 1844, become old and dilapidated. It was, in fact, "The oldest temple in this city." To repair and renovate it would involve great expense; to take it down and rebuild was of questionable expediency, as many of the people desired a more Southerly location. After lengthy discussion and deliberation, it was decided to rebuild the church on the old site.

The last religious services were held in the old church on March 11, 1844, when Dr. Robbins preached impressive farewell sermons. (See his History of the Second Church, page 194.)

During the time the work of rebuilding was in progress, the society "availed itself of an invitation to worship under the roof of the Old South. In courteous recognition of the hospitality extended to it at this time, it gave a silver

cup to the Old South, which appears upon its table every communion Sabbath, in testimony of the friendly relations which have subsisted between these historic churches for more than two hundred years." (History of the Old South Church, by Hamilton Andrews Hill.) This silver cup was one of the original vessels belonging to the communion plate of the Second Church. It bears this inscription:

THE OLD SOUTH CHURCH
IN MEMORY OF HER
CHRISTIAN HOSPITALITY
TO THE
SECOND CHURCH.
1844.

The project of rebuilding on the original site, in Hanover Street, which had been strenuously opposed by many of the more substantial parishioners of the Second Church, caused their withdrawal, and during the process of rebuilding others followed, so that when the new church was completed and dedicated, in 1845, the parish found itself greatly reduced in numbers and deeply involved in debt.

Now followed a season of great distress and discouragement to this people. "But the church was venerable with age; rich in sacred recollections; renowned in the ecclesiastical annals of New England," and her sons and daughters, upon whom devolved the sacred duty of upholding and perpetuating this ancient institution, although few in number and overburdened, proved themselves equal to the task. Many plans for the extinguishment of the debt were tried, but without success, and in 1849 the church was sold to another religious society.

Public worship on Sundays was maintained unbroken. For a time services were held in the hall of the Masonic Temple; afterwards the society found a new home in Freeman Place Chapel, which was purchased in 1850, and here they continued to worship until their union with the Church of Our Saviour, about four years later.

About the year 1845, a new religious society was organized in Boston, called the Church of Our Saviour, and under the leadership of

Rev. Henry Waterston, built for themselves a fine church in Bedford Street. It was of pure gothic architecture, designed by the late Hammat Billings, and was then considered the most beautiful church edifice in this city; but its great cost proved a heavy burden to the society which built it, and in time led them to seek relief therefrom in a union with the Second Church.

In 1854 these two societies were formally united in one, under the original corporate name of The Second Church in Boston, with all its ancient records, its library, communion plate, and other sacred relics.

The chapel in Freeman Place was then sold and the church in Bedford Street purchased by the united society, Rev. Dr. Robbins being retained as its pastor, Mr. Waterston retiring.

This union proved a most fortunate and happy one to both societies, for out of weakness came strength and prosperity which lasted many years.

The encroachments of business, however, and the continued tide of removal of the people

Southward, seemed to point to the early necessity of another change of location. At length a decision was reached, and in 1872 the land was sold for mercantile purposes and a new site for the church was purchased on the corner of Huntington Avenue and West Newton Street.

Soon after these transactions the great fire of November 9, 1872, occurred, which changed the aspect of affairs greatly. The plans for building a new church on this spot were abandoned, and a new site was selected and purchased on Copley Square, Boylston Street, in April, 1873.

The corner stone of the present church was laid with appropriate ceremonies at 9.30 A. M., on Wednesday, September 17, 1873.

The church edifice on Bedford Street, to which the people had become strongly attached, had been carefully taken down and the materials stored for their proper preservation. The stones composing its walls were used in building the present church and chapel edifices; the stained glass windows, the pews, the pulpit and the

organ were also replaced in the new building. Although of different form and arrangement, the same style of architecture prevails.

SECOND CHURCH AND CHAPEL, BUILT IN 1874.

After the demolition of the church in Bedford Street, which took place in 1872, the congregation was cordially invited to worship with the King's Chapel society, which invitation was accepted for that season. It afterwards wor-

shiped in the Children's Mission hall until the completion of its new chapel in Boylston Street. This was dedicated on February 15, 1874.

On the evening of September 17, 1874, the new church edifice was dedicated with appropriate ceremonies, and the Second Church in Boston, in the two hundred and twenty-sixth year of its age, found itself again in a new home. Its faithful band of worshippers, although few in number, were yet so filled with the spirit of loyalty to this venerable church and a firm faith in its re-establishment upon its former plane of prosperity, usefulness and power, that no obstacle could turn them aside and no discouragement dishearten.

The first Sunday service in the new church was conducted by the beloved pastor, Dr. Chandler Robbins, who had guided this flock through many trying periods of its history, and now, after a faithful ministry of forty-one years, he tendered his resignation December 4, 1874.

Dr. Robbins's preaching was always earnest and persuasive; his aim, often expressed, being

to "preach Christ and Him crucified." His religious views were conservative in a marked degree, and in the later years of his ministry he evinced a desire and inclination to hold this church aloof from close fellowship and affiliation with the Unitarian denomination, and from active participation in its religious work. His kindly and genial nature made him a welcome guest in every household, and in the chamber of sickness or at the bed-side of the dying his presence was a source of great comfort and consolation. He died at his summer home in Weston, Mass., September 11, 1882.

On Sunday evening, December 31, 1882, as a tribute of respect to the memory of Dr. Robbins, a special memorial service was held in the Second Church, of which he had been so long Pastor.

Rev. Andrew P. Peabody, D. D., preached the sermon; Rev. J. H. Morrison, D. D., offered prayer. Both these venerable and eminent divines were life-long friends of Dr. Robbins. Rev. Edward A. Horton read selections from the Scriptures.

"Remember now thy Creator" was chanted by the choir, and the congregation sang the hymn written by Dr. Robbins beginning:

"Lo! the day of rest declineth."

Robert Laird Collier was installed as minister of the Second Church March 15, 1876.

By him the Book of Worship, compiled by the Rev. Doctors Martineau and Sadler of London, England, was revised and its ritual and sacraments adapted to the uses of this congregation. It was then republished by the society, together with a short collection of hymns, and has since been used in place of the former Service and Hymn Book.

Through his instrumentality a large amount of indebtedness ($50,000), incurred in rebuilding the new church and chapel, was paid.

He resigned in August, 1879, and returned to England where he had been preaching for some years prior to his settlement here. He afterwards returned to America and was settled in Kansas City. He died July 26, 1890, at "The Everglades," near Salisbury, Maryland.

Edward Augustus Horton was installed pastor of this church on May 24, 1880.

The record of his ministry in this ancient pulpit is that of an able preacher, an earnest worker, a sincere and devoted pastor. Under his care this church grew strong and prosperous and became again,— as in the olden time,— one of the foremost in charity and good works.

After a faithful and laborious service of nearly twelve years, with the knowledge on his part that his health demanded either a long rest or a radical change of mental occupation, he resigned his pastorate, to take effect on February 1, 1892. The necessity which induced him to take this step, caused great disappointment to many and sincere regret to all of his parishioners, who held, and still hold, him in affectionate esteem. He immediately accepted the presidency of the Benevolent Fraternity of Churches, and also that of the Unitarian Sunday School Society, positions which served to divert his thoughts into new channels and to furnish fresh and at the same time congenial fields of labor. The love and esteem of this people follow him.

Of Mr. Horton, now in the prime of life, as a minister and preacher of today, it may be said, that his style of preaching is unique. His subjects are always fresh and charged with vital interest. He is seldom doctrinal, never dogmatic, but always practical and helpful in an eminent degree by reason of his sincerity and earnestness. Although a pronounced Unitarian, he lays little stress on sect or dogma, but much on religion and a religious life; his aim being nobility of character and purity of life in the individual. All the important questions of the day are of interest to him, and the common needs of this community make demands on his time and strength to which he cheerfully responds.

On December 26, 1889, the present organ was dedicated with appropriate religious services and music. On that occasion the hymn, written in 1822, by Rev. Henry Ware, Jr., for the dedication of the organ in the New Brick Church on Hanover Street was sung. The new organ was a gift to the Second Church from Mr. and Mrs. S. A. Denio, in memory of their daughter, Mrs. Florence A. Sawyer.

Thomas Van Ness was called to the pulpit of the Second Church early in the year 1893, from his ministerial labors on the Pacific coast. His first sermon was preached on Easter Sunday, which in that year occurred on April 2. His installation took place on the evening of Tuesday, April 4, 1893, with appropriate ceremonies, in the following order:

Invocation,

Rev. George Angier Gordon, Old South, Third Church, Organized 1669.

Scripture Reading,

Rev. Julian Clifford Jaynes, First Unitarian Society of West Newton.

Sermon,

Rev. Francis Greenwood Peabody, D. D., Harvard University.

Prayer of Installation,

Rev. Edward Everett Hale, D. D., South Congregational Church, Boston.

Right Hand of Fellowship,

Rev. Grindall Reynolds, First Parish, Concord.

Address to the People,

Rev. Edward Augustus Horton, Boston.

Concluding Prayer,

Rev. Stopford Wentworth Brook, First Church, Boston.

Benediction by the Pastor.

An original hymn, written for the occasion by Rev. Minot J. Savage, was sung by the choir.

Mr. Van Ness is a young man of marked ability and most fruitful promise, and with the earnest support of his loving and devoted followers, under the blessing of God, the future prosperty of this time-honored church seems now to be amply assured.

In her ancient churches and other venerable institutions, Boston enjoys a noble heritage. Let her sons and daughters cherish, sustain and perpetuate them.

"Children's children are the crown of old men; and the glory of children are their fathers."

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